A True and Full

ACCOUNT

OF A

CONFERENCE

HELD ABOUT

RELIGION,

BETWEEN

Dr. Tho. Tenison

AND

A. PULTON

One of the MASTERS in the

SAVOY.

Published by Authority.

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A. P. having been Eighteen years out of his own Country, pretends not yet to any Perfection of the *English* Expression or Orthography; wherefore for the future he will crave the favour of treating with the *Dr.* in *Latine* or *Greek*, since the *Dr.* finds fault with his *English*.

To the Indifferent

READER.

IT was wholly beyond A P*'s. deſign, when he was invited to the Conference, (now ſo much noiſed through the Kingdom) to proceed ſo far as to Print; but as he went to it, as to a private meeting, ſo he never intended (being returned home) to make any noiſe of it, more than by giving by word of mouth, a ſimple account of the whole matter, to ſuch as might privately deſire to know the ſubject, and ſucceſs thereof. But being alarm'd all* Friday, Saturday. *and* Sunday *morning, with reiterated reports of his being run down, and ſilenced with five, eight, fifteen of his fellow Jeſuits, and of the Doctors putting many Queſtions to him, without being able to obtain any Anſwer; at the inſtance of many* Roman Catholicks, *who had been derided by the Dr's Party, as though their cauſe had been totally loſt:* A. P. *thought himſelf obliged, after his publick exerciſe of* Sunday *in the Afternoon, to ſpeak to his Auditours as followeth;* There having been many falſe and ſcandalous reports of a late Conference, I conceive many

here preſent may be in expectation, of having now ſome account thereof; but it is not our cuſtom to give occaſion of offence by Pulpit clamours, and making private Affairs publick: And being not yet inform d that the Doctor has begun, or countenanc'd theſe Reports, I ſhall omit at preſent to ſay any thing relating thereunto; though, if juſtly provoked, the *Sunday* following, I ſhall give a ſincere full, and modeſt account of the whole. *The Doctor having heard of this, was pleaſed on* Munday *in the evening, in company of Dr.* Cla. *to give* A. P. *the honour of a viſit in the* Savoy, *and to uſe his own terms, to* expoſtulate with him, *concerning the unbeſeemingneſs of making ſuch Conferences the ſubject of a Pulpit diſcourſe; adding, that he not having taken thoſe meaſures, it ſeemed reaſonable* A. P. *ſhould ſpeak of it in that nature.* A. P. *replied, he was content, but that ſome means ſhould be uſed to diſabuſe the deceived multitude; To which the* Dr. *anſwer'd, he was willing to proſecute the Queſtion propoſed, by writing, and that he would Anſwer the difficulty out of St.* Ambroſe. *But* A. P. *ſaying, That that was the leaſt part of his proof, he deſired the* Dr *would allow that he might produce all thoſe Teſtimonies which he would have alledged in the Conference it ſelf, had not the* Dr. *refuſed to hear them; and that then the* Dr. *ſhould give his*

Anſwer

Anſwer. But the Dr. *deſiring he might Anſwer that of St.* Ambroſe *firſt,* A. P. *aſſented, and both ſides agreed, that the firſt Copy ſhould be mutually ſent to the oppoſite Party.* (*Here the* Reader *is deſired to note, that this was the only Agreement made between the Parties in the* Savoy) *and there was no farther challenge on either ſide, much leſs, did the* Dr. *come to ask Pardon, as ſome are ſaid to have reported. Now here was no mention made of giving, or not giving in writing, a publick account of the meer matter of fact paſt, but only of going on with the points then in debate; and therefore if the* Dr. *charge* A. P. *with not ſtanding to his agreement,* (*as he ſeems by his Letters to threaten*) *it will be without ground.*

Now A. P. *ſeeing the falſe and injurious reports daily increaſe, and that the* Dr's. *Party ſpread them by written Copies, in Coffee-houſes, thought himſelf obliged in juſtice to the Truth, to write ſome ſhort account of the matter of Fact; the firſt Copy whereof, he ſent to the* Dr. *the* Friday *following, and then gave ſome few to his friends, ſo to ſtop the Torrent of the falſe and ſcandalous reports which ran about the whole City, and a great part of the Nation.* The Dr. *ſeemed to take this ill, though without any grounds; he having then compleated a Narrative of ſeven or eight ſheets. And whereas he ſays in his Print-*

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ted Copy, that he and A. P. *had agreed of* following this Method of ſetting forth the matter at large, *it is far from true, there never having been a word mentioned of it.* A. P. *ſo far as by-hours from greater Employments ſhall allow, will ſhew that it is the* Dr. *who in his* Narrative *has truly inverted the whole Order of the Conference, and ſlightly paſſing over the chief ſtreſs of* A. P's. *Arguments, and moſt material Inſtances, has taken pains to Illuſtrate his own Anſwers to certain by-queſtions, purpoſely thrown in by him to amuſe the Auditours, and divert their attention from the chief Argument, and take occaſion thence to tax* A. P. *with not anſwering his Queſtions. It is deſired, that every one will be ſo favourable to truth and equity, as to ſuſpend his judgement, till ſuch time as they ſhall have read* A. P's. *Remarks on the* Drs. Narrative; *by which he will evidence to the World his many miſtakes, miſreprenſations, want of ſincerity, and his artifice, in confounding the whole matter of fact; and that neither in his Narrative, or Conference, (though much unlike) he has given any ſatisfactory Anſwer to the main Queſtion, nor gained any point againſt the* Roman Catholicks, *unleſs* A. P's. *not calling to mind* Innocent *the* III's. *Name, or a Verſe of St.* Matthew, *be a total overthrow of the* Roman Catholick *Cauſe.*

A True and Full

RELATION

Of the late

CONFERENCE

BETWEEN

Dr. T. & A. P.

One of the

MASTERS

IN THE

SAVOY.

1. ON *Monday* the 26*th.* of *September*, there came a Youth to *A. P.* who desired to know, if he was willing to accept a Conference with Dr. *H.* He answer'd, he was; but on *Tuesday* it was told him, Dr. *T.* was the Person he must engage with, at Three in the Afternoon on *Thursday* followning.

2. *On* Thurſday, *as was appointed, the Parties met,* A. P. *came with one Witneſs,* (*no Prieſt,*) *the* Dr. *alone, who complaining that* A. P. *came with Attendance, whereas, he had no body in his Company*; A. P. *reply'd,* he thought it reaſonable, that ſome one ſhould be preſent, that might be witneſs of all that ſhould be ſaid or done on either ſide; But if the *Dr.* approved not thereof, he was content, *the Chamber* (*which now was almoſt full of People*) *ſhould be cleared, and that the* Dr. *with the Youth upon whoſe account they met, ſhould remain alone with* A. P. *But the* Dr. *deſiring the Man of the Houſe might alſo be preſent,* A. P. *aſſented thereto, upon condition he might likewiſe be allow'd to have one Witneſs, to wit, Mr.* M. *the* Dr. *excepted againſt that Gentleman, and had a private debate with him; Whereupon* A. P. *was content that Gentleman ſhould retire, and pitch'd upon another who caſually came in, tho' not known by name to* A. P.

3. *Here the* Dr. *ſitting down, invited* A. P. *alſo to place himſelf by him, which he did.* A. P. deſir'd very much, that Pen, Ink and Paper might be brought, and every thing writ down which ſhould be ſaid on either ſide; *but this was not accepted of.*

4. *The Youth appearing* (*for whoſe ſake the* Conference *was*) A. P. *ſaid,* That having of late in his Catechiſms ſhew'd the neceſſity of true Faith for Salvation, and of ſome aſſur'd means to find out the ſaid true Faith, which he had ſhewn to be a True and Infallible Church; This Youth had been moved, to entertain thoughts of joyning himſelf to the Roman Catholick Church; *he deſir'd therefore,* that the *Dr.* (if he could) would be pleas'd to aſſign a better Rule of Faith, and which might

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ſerve to keep the Youth in the Perſuaſion he had been bred in: The *Dr.* reply'd, *That the Boy had told him no ſuch thing, but that* A. P. *had told him of the contradictions of* Luther; *and when the Dr. askt him, what Book of* Luther *it was, the Youth anſwer'd,* a Book in Quarto; whereupon the *Dr.* told him, *That* Luthers *Works were not in that Volume, but in Folio.* A. P. *granted* he had ſpoke to that purpoſe of *Luther*, and had ſhewn that *Luther* had taught now Seven, then Three, then Two, and at laſt only One *Sacrament*, and there being conſequently no Unity in his Doctrine, he had no Spirit of Truth in him: *But he ſaid*, he never had brought any Book to the Pulpit with him; Then the *Dr.* reply'd, *The Boy began with a Lye: to which* A. P. *reply'd*, That did not follow, for he had ſhew'd him ſuch a Book in his Chamber, which was not any piece of *Luther*'s Works, but had Quotations out of them: *At which the* Dr. *had a fling at Equivocation, ſaying*, That *A. P.* had ſhew'd him no Book, *to wit*, in the Pulpit, but he had in his Chamber. To the contradiction of *Luther*; he *ſaid* the Church of *England* depended not upon *Luther*, and that the *Roman* Church had not always taught Seven Sacraments; *to which* A. P. *reply'd*, That the Church then defin'd the preciſe number of Sacraments, when the debate began concerning the Nature and Eſſence of a Sacrament, but had never taught and declared a contrary number: *Here* A. P. *to avoid wandering, preſs'd the* Dr. *again*, to aſſign his Rule of Faith.

5. *He having aſſigned the Holy Scriptures*, A. P. *reply'd*, There were two things incumbent on the *Dr.* to prove. 1. That the Volumes he call'd Holy Scripture, were truly ſuch. 2. That when ſo

prov'd, they were a ſufficient Rule by themſelves of Faith. *But to the Second Point nothing was ſaid.*

6. *To the Firſt the* Dr. *anſwer'd,* they had been handed down from the Apoſtles. *A. P.* deſired the favour *to know, by what hands? The* Dr. *anſwer'd,* The Scriptures were prov'd by the Teſtimony of *Turks, Jews, Gentiles,* and *Chriſtians,* and that he had the ſame certainty for them, as for there having been ſuch a Man as *Cicero* and *Cæſar. Here Mr.* M. *asked the* Dr. *(who then turning towards him, ſeem'd to ſpeak to him)* whether *Turks, Jews,* or *Gentiles* made up part of the Teſtimony he alleag'd for Holy Writ? *But* A. P. *deſiring that no body ſhould argue but himſelf, deſired to know further of the* Dr. from what immediate hands the Church of *England* had receiv'd their Bible, when ſhe began the Reformation? *The* Dr. *anſwer'd,* from the Univerſal Church, and that he meant by the *Univerſal Church,* all thoſe different Bodies which make up the number of Chriſtians: *Then* A. P. *urged to know,* whether all thoſe different Parts made one True and Uncorrupted Body, or whether at leaſt there was then any ſuch thing, as a True and Uncorrupt Part at leaſt of the Whole; *But the* Dr. *would not allow the Whole to be ſo, nor yet aſſign any Part thereof void of much Corruption.*

7. *Here a pleaſant School-Maſter perceiving the Argument to pinch, with wry Mouths and antick Poſtures, offer'd to* A. P. *a Picture (as he ſaid) of the* Bleſſed Trinity: *A. P.* perceiving that the ſtanders by were diſpoſed to Laughter, *reply'd,* That God having been pleas'd to appear to the Prophet *Daniel* under the form of an Antient Man, he ſaw no reaſon why he might not be Painted as he appeared,

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provided one meant not to delineate him in his ownNature; *Which ſaid, he return'd to his Argument, and preſs'd much to know how the* Scripture, having been deliver'd unto them by corrupted, and conſequently falſe Witneſſes, could be held for the aſſured and undoubted Word of God: *But the School-Maſter continuing to throw in impertinent Queſtions, with many ridiculous geſtures,* A. P. *ſaid,* he came not to argue with a Buffoon but a Dr. *This was ill taken, and the* Dr. *was pleas'd to read a Leſſon of Charity upon that Subject, and went about to prove, that* A. P. *had violated the* Holy-day: *And when Mr.* M. *ſaid in* A. P's. *defence,* That St. *Paul* had us'd as ſharp Language on a like occaſion, *The* Dr. *reply'd,* were he St. *Paul,* he might do ſo too.

8. *Here* A. P. *perceiving the* Dr. *willing to enter a Diſcourſe of a different Subject,* he wiſh'd Mr. *M.* to withdraw to the Window, that the *Dr.* might have no occaſion of diverting the Argument, or complaining, there were two againſt one; *which done, he urged a great while the* Dr. *to declare,* How he was aſſured of his *Bibles* being the True and Uncorrupted Word of God, ſince he believ'd all thoſe who had delivered it, were Superſtitious and Idolatrous, or (at leaſt) Falſe and Corrupted: And how, ſince he taught they had Corrupted and depraved the Senſe of Holy Scripture, he could believe upon their Authority, the Letter to remain Pure and not Corrupted, *uſing thereto this Simile,* That if one ſhould bring a Deed into a Court of Juſtice, atteſted only by Lyars and Corrupted Witneſſes, although never ſo many, it would never make good any Action in Law, or find Credit with any not Corrupted Judge; *preſſing this with much*

much earneſtneſs, the School-Maſter *return'd to his former humours, putting in impertinent Queſtions, and ſaying,* the Buffoon asks this. *But* A. P. *neglecting his impertinences, preſs'd the* Dr. *continually for a poſitive* Anſwer, *and the* Dr. *ſaid at laſt,* There were True Chriſtians of an Uncorrupt Doctrine at ſuch time as the Reformation began, *A. P. preſs'd to know,* whether they were viſible or inviſible, at that time: If inviſible, he deſired to be ſatisfy'd, how they had taken the *Bible* from inviſible hands: If viſible, where they were: in what Place or Country? *But to this he never could obtain any ſatisfactory Anſwer.*

9. *During two hours and a half, which this Debate laſted, all their Anſwers were as follows. Sometimes the* Dr. *appeal'd to the* Greek-Church, *to which* A. P. *ſaid,* That he had not then received the Scripture from the Univerſal, but a Particular Church, *and deſired to know,* if the *Dr.* would ſtand to that Plea, and be Judged by the *Greeks: If ſo,* A. P. *would demonſtrate to him,* That all the Opinions, or at leaſt the Chief which the *Church* of *England* holds in Oppoſition to the *Roman Catholicks,* were Condemn'd and Anathematiz'd by Two Great Councels called in the *Eaſt,* for that purpoſe, ſince the pretended Reformation. *Here the* Dr. *ſaid,* the *Greek-Church* had been Corrupted by our Miſſions, *which is far from being ſo, they having been always of the ſame Judgement in thoſe matters.*

10. *Then he Appeal'd to the* Bohemians; A. P. *asked,* Whether he would be Judged by them? If ſo, he wou'd find, how, although agreeing in ſome Points not material, yet in the Subſtance they much

Diſſented

Diſſented from the late Reformers, who deſcended no more from the *Romans*, than the *Bohemians* from the Apoſtles.

11. *Here the* Dr. *againſt* A. P's. *will, importun'd Mr.* M. *to come from the Window and ſit by him, beginning a private Conference with him, which laſted ſome time*; A. P. *not being able to obtain of the* Dr. *a Proſecution of the Queſtion in debate, the* Dr. *called for a* Bible, *which when he would have opened, (I know not on what occaſion)* A. P. *ſaid*, it was the Queſtion in hand to prove that Book to be the Word of God; *Then he called for a* Greek *Teſtament, and asked* A. P. *if* he at leaſt would allow of the *Greek* Edition? A. P. *reply'd*, he allow'd of it, but from his hands could receive neither the one nor the other, unleſs he made it out better than he had done yet, that it was the Pure Word of God. *The ſtanders by ſeeing* A. P. *reject the* Greek Teſtament, *gave a little ſhout, as tho' he underſtood it not; but* A. P. *would have ſhewn himſelf a ſufficient Maſter of that Language, had he not been reſolv'd to give no occaſion of diverting the Diſcourſe from the main Point.*

12. *Continuing therefore to urge the* Dr. *for a poſitive Anſwer, he ſaid in the end*, This Diſcourſe, whereby he call'd the Authority of Holy Scripture in Queſtion, tended to *Atheiſm*: A. P. *granted his Poſition, and ſaid* it was true, in their Principles, who having taken all Infallible Authority from the Church, there remain'd none for Holy Writ, which was left to each Man's fancy to receive, reject, or interpret at diſcretion; *and urged the* Dr. *very preſſingly*, to aſſign One Body of Chriſtians, which ever had held poſitively and negatively, as the

the Church of *England* does: *And ſaid moreover*, That if the Church of *England* were the True Church, ſhe muſt derive her Succeſſion from the Apoſtles; *to that the* Dr. *Anſwer'd*, He muſt have a Library of 10000 *l.* worth of Books to ſhew it. A. P. *reply'd*, he believ'd it, *and added*, That had he 100000 *l.* worth, he wou'd never make it out. *Here the Gentleman mentioned above, in the ſecond place putting his hand into his Pocket, and taking out a little Volume, ſaid*, he would ſhew the Succeſſion of the *Roman Catholick Church* at a much eaſier rate.

13. *Here* A. P. *was over-ſeen, in letting the* Dr. *ſlip to a new Queſtion upon the occaſion of the* Succeſſion. *Where the* Dr. *deny'd, that St.* Peter *had ever been had* Rome; *to which* A. P. *reply'd*, That *Calvin* himſelf, upon account of the general Tradition thereof, granted, that *Peter* had been put to Death at *Rome*, tho' he allow'd not of his ſitting there 25 years; *And although* A. P. *ſaid*, it was nothing neceſſary for the Truth of our Succeſſion, that St. *Peter* ſhould have reſided rather at *Rome* than *Antioch*: If the *Dr.* pleas'd, he would make out to him, how, according to true Chronology, he might have reſided there 25 years, *and produced his* Remarks *relating to that Subject, and asked the Dr.* who had Planted the Chriſtian Faith at *Rome*, of which St. *Paul* ſpeaks in the Firſt Epiſtle to the *Romans?* whereas it is certain, St. *Paul* had never yet been there; nor any other Apoſtle, except *St.* Peter. *But the* Dr. *ſeeing* A. P. *forward to prove the Point, paſſed to the Queſtion of* Tranſubſtantiation, *and the* Real Preſence.

14. A. P.

14. A. P. *seeing there was no Answer to be got to the main Question, that he might not seem to decline a particular* Controversy, *though he said,* That was far from the purpose intended, yet he would yield to the *Dr.* and accept thereof. *Consequently to which he demanded, who the Dr.* would be Judged by in this matter? *He answer'd,* by the Universal Church. A. P. *demanded,* whether by the Universal Church now extant, or that of the Four First Centuries? If that of the Church now in Being, he had at least Five to One against him; *But he reply'd,* That his Appeal was to the Four First Centuries; *Then* A. P. *desired all present to take notice,* that the *Dr.* would be Judged by the Testimonies of the Four First Centuries.

15. *Here mention was made (I know not on what occasion) of the* Council *of* Lateran, *relating to the* Real Presence, *when the* Dr. *asked abruptly,* what Pope had presided at that Council? which not occurring *to* A. P. *the* Dr. *was pleased to say,* he saw *A. P.* was a Man of no Reading; *to which* A. P. *reply'd,* The *Dr.* was under a mistake, that he had Read all the Ecclesiastical History, and had Volumes of Notes relating thereunto. *He added moreover,* That it imported nothing who it was presided; that it was the great Council of *Lateran,* where were Assembled near a Thousand *Bishops, Prelates* and *Abbots*; besides a very great number of *Divines,* the *Legates* of the Kings of *England, Jerusalem, Cyprus*; to say nothing of Neighbouring Princes. *The* Dr. *mistaken much more grosly than* A. P. *in Point of History, deny'd,* That there were any from *England,* or that the Four Patriarchs were there so much as by their *Legates.*

16. *Here* A. P. *perceiving the* Dr. *to begin to wander from the Queſtion as it had been ſtated, produced a Book which contain'd ſeveral Teſtimonies of Holy Fathers, as alſo a Paper in* Engliſh *for the ſatisfaction of the ſtanders by; having moreover another Book in his Pocket relating thereunto: Here the* Dr. *complain'd*, he had hard meaſure, that he was come unprovided; *and excepting againſt Authorities cited out of Authors not at hand, ſaid*, let us take a Coach and go to a Library, A. P. *anſwer'd*, he was content: *But not to diſappoint the Company*, he deſired he would be pleaſed to hear the Quotations he had (as he believed) very exactly Quoted; *and asking of the Dr.* whom he would be pleaſed to hear firſt, naming ſeveral; *The* Dr. deſired to hear *St.* Ambroſe; *whereupon* A. P. *read one of his* 4th. *Book* 4th. *Chap.* De Sacramentis: tu forte dicis meus Panis eſt uſitatus: Sed Panis iſte, Panis eſt ante Verba Sacramentorum, ubi acceſſerit Conſecratio, ex Pane fit Caro Chriſti. Hoc igitur aſtruamus. Quomodo poteſt qui Panis eſt, Corpus eſſe Chriſti? Conſecratione. *Which for the ſatisfaction of the Hearers,* A. P. *read ſo in* Engliſh. You ſay perchance mine is uſual Bread: But that Bread, is Bread before the Words of the Sacraments, but the Words of Conſecration being pronounc'd, of Bread it becomes the Fleſh of Chriſt, *&c.*

17. *Here the* Dr. *as tho' he had gain'd a great Victory, calling for Pen and Ink, made ſome* Remarks *upon the Authority Quoted; and then urged* A. P. *to ſet his hand to it.* A. P. *deſired the Dr.* to have a little patience, and promiſed that when the *Dr.* ſhould have heard his whole Evidence, he would Sign it: *But the* Dr. *reply'd*, he would hear

no more, that *A. P.* was a Falcifier, that he who would quote one falſe Text, ought not to be credited in another, A. P. *anſwered*, It would be no eaſie matter to prove that the Work quoted, was not of St. *Ambroſe*; But if the *Dr.* doubted thereof, he was content to lay no ſtreſs upon that Authority, and deſired him to hear another of the ſame Author, to the very ſame intent, out of an unqueſtionable Work: *But he abſolutely refuſed to hear any more, and importuned* A. P. *by himſelf, and ſome Women preſent, to Subſcribe; ſo that* A. P. *for the ſpace of three quarters of an hour, could not obtain the favour of being heard in order to his further Evidence, while the* Dr. *rambled through ſeveral impertinent Diſcourſes; and amongſt other things, falling upon* Luther, *recounted I know not what Story of ſome Prieſt at* Rome, *who* pronouncing the words of Conſecation, *was heard to ſay,* Bread thou art, and Bread thou ſhalt be; Wine thou art, *&c. and offering at another long paſſage out of* Luther's *Books,* A. P. *deſired the* Dr. *not to trifle away the time with idle Stories, ſaying,* That little credit was to be given to *Luther,* who in his own Works, had left written many Dialogues which he had with the Devil; and acknowledges, that he left off ſaying of *Maſs,* purely upon the Devils perſuaſion: *And then* A. P. *urged,* that it was not likely if *Luther* had been of a falſe Belief, the Devil would be zealous to put him into a true One, being the Father of Lyes.

18. A. P. *labour'd in vain to reduce the* Dr. *from his rambling Diſcourſes, and preſs'd that he might go on in citing his Authorities, offering at leaſt* 20 *times to read one out of* Juſtinus, *in his Apology to*

Antoninus Pius, *which the* Dr. *being ſomewhat ſpent with perpetual talking, was oblig'd to hear as follows,* That Food over which Thanks are given by Prayers, in his own, (*to wit*) Chriſt's words, and whereby our Blood and Fleſh are by a change nouriſhed, is the Fleſh and Blood of the Incarnate JESUS. To *which the* Dr. *Anſwer'd,* That Text made nothing for Tranſubſtantiation. A. P. *reply'd,* It did at leaſt for the *Real Preſence*, and he would produce other places, which alſo ſhould prove Tranſubſtantiation. *The* Dr. *ſaid,* he believ'd the *Real Preſence*; that is, (reply'd *A. P.*) you believe the Body and Blood of our Bleſſed Saviour, to be truly and really in the Sacrament of the Altar: *To which the* Dr. *anſwered,* he would not declare what he held in that matter; *And thence forward would never be induced to hear a title more relating to a further proof of the matter in debate. But preſs'd ever and anon* A. P. *to ſubſcribe.* A. P. *being in a little heat at ſo unreaſonable proceedings, ſtruck the Table with his hand (as on the like occaſions he had done twice before) ſaying,* the *Dr.* believ'd certainly he had a Fool to deal with; *the* Dr. *reply'd,* he would not come under his Ferula, *to which* A. P. *anſwered,* it was uſual to him in Schools to knock the Pulpit, though he had never given Ferula in his life: *Then he offer'd to read a Text of St.* Irenæus, *making for* Tranſubſtantiation; *But the* Dr. *ſaid,* he had heard enough, *and the Miſtreſs of the Houſe offering* A. P. *the* Dr's. *Paper, preſs'd him to Sign it.*

19. *Upon this occaſion* A. P. *inſtanced as follows,* Should I (*ſaid he*) preſent my ſelf at a publick Court of Juſtice, and having 30 Witneſſes to produce; the firſt of which being heard, and ſome exceptions

exceptions taken (though perhaps unreasonably) at his Evidence: Would not that be an unequitable Judge, who on that occasion should refuse to hear any more; and summing up that single Evidence, should require it should be sign'd: *To which the Doctor answered, that* A. P. knew well enough similes had little force to prove any thing; *A. P. reply'd,* The *Dr.* had us'd many, much less pertinent, altho' this was not so much a simile, as his very Case, The Holy Fathers being his Witnesses: *And presently after the* Dr. *giving a reason, why he would hear no more, made the following comparison very improperly,* Should one *(said he)* come to pay me 20 *l.* and the first half Crown which he told out, prove naught, I would suspect all the rest. *Whereupon Mr.* M. *told the* Dr. He would make use of his own similitude, and therefore ask'd him; Whether if one coming to pay him such a sum, and he disliking one of the half Crowns, he would refuse to receive the Money, though the Pay-master should offer another piece instead of that which he dislik'd.

20. *Here the* Dr. *forgetful that he had appeal'd to the Holy Fathers, said,* He did not much value what they said, and that many of them had fallen into several Errours in other matters, and why not in this. *To which* A. P. *reply'd,* That altho' one or two might have err'd in their private judgements, yet that in which all, or at least much the greater part unanimously agreed, had ever been esteem'd the Sentiment of the whole Church. *The* Dr. *having Scripture in his hand, and* A. P. *having on some past occasion cited that of our Blessed Saviour,* He that hears not the Church, let him be unto you as a Heathen and a Publican: *The* Dr. *ask'd* A. P. What

Verse

Verſe that was; A. P. *anſwer'd*, That was not to the purpoſe, if the *Dr.* allow'd it to be true Scripture; and deſir'd the *Dr.* to tell him where it was; But he did not: *At laſt turning from place to place, he found it, and then endeavour'd to ſhew how that Text related to a private debate, and had no relation to any matter of Faith: Here* A. P. *complain'd again, that all this was impertinent to the queſtion in debate, although he ſaid*, It was uſual on particular occaſions to make a general Law.

21. —— *Here the Gentleman mention'd above in the ſecond place*, Deſir'd he might ſay ſomething relating to the ſaid Text; *But* A. P. *deſir'd the* Dr. *might have no occaſion of complaining there were more than one to encounter with him*: *Though on the* Dr.*'s ſide, the School-maſter mention'd above, was conſtantly throwing in ſome* Quærie *or other, either to divert* A. P. *or to entertain the Hearers: But as* A. P. *took little notice of what he ſaid there, ſo he has not much concern'd himſelf to relate here what he there impertinently inſinuated.*

22. *Here the Company breaking into different Parties, and* A. P. *ſeeing no ſatisfaction could be obtain'd to any thing he had propos'd, the* Dr. *nothing at all provok'd thereto, ſaid*, He wonder'd any body would intruſt their Children with him; for *(ſaid he)* if he tampers with thoſe who are not his Scholars, what would he do with ſuch as were under his care: *To which* A. P. *reply'd*, He had engag'd his Promiſe for the one, and not for the other: *On this occaſion the* Dr. *ſaid*, There was no Credit to be given to *Papiſts*, being by their Principles breakers of their Words: *At which Mr.* M. *taking exceptions, ſaid*, He would remain no longer, where ſuch

ſuch Scandalous propoſitions were vented; upon which retiring out of the Room, A. P. *deſir'd to know*, Upon what ground the *Dr.* laid ſo injurious a Charge upon *Roman Catholicks: The* Dr. *in place of excuſing what Paſſion might have made him unwarily aſſert, prov'd it againſt* A. P. *as follows*, You believe yours to be (*ſaid he*) the only ſaving Church; but you are bound to ſave all you can: Therefore you are bound to break your Word given in your *Paper*, of not tampering with your Schollars about Religion: A. P. *reply'd*, The ſame *medium* would prove as much againſt His Majeſty, as againſt *A.P. which ſo he made out.* His Majeſty believed His to be the only ſaving Church: But His Majeſty being Head of His People as much, and more than *A. P.* of his School, was bound to endeavour their Salvation as much or more then *A. P.* of his Schollars: Therefore His Majeſty was bound to break His Royal Word given to His People, of not forcing their Conſciences.

23. *The* Dr. *was offended at* A. P.'s *Retortion, and call'd out for Witneſſes, ſaying*, He had ſaid no ſuch thing, *And the ſtanders by diſturb'd thereupon, ſaid, A. P.* was come to entrap the *Dr.* and inform againſt him: A. P. *return'd*, That he had no ſuch deſign, and believ'd that the *Dr.* had likewiſe no ſuch reflection when he ſpoke; *but added withall*, That he had done very ill to utter a Propoſition whence flowed naturally and unavoidably ſuch bad inferences. *Then he deſir'd the* Dr. to name the Schollar that ſhould prove *A. P.* either to have open'd his mouth in School-time of any controverted point, or tamperd with him out of School; *adding*, That the *Dr.* was much miſtaken in the

Papiſts

Papiſts Principles, who unanimouſly taught with St. *Paul*, That evil was not to be done, that good might come of it: *And* A. P. *ſaid*, He ought not to tell a lye, though the Converſion of the World depended upon it: *After which he anſwer'd directly to the* Dr.*'s falſe Medium*, viz. That no one was bound to do all the good preciſely poſſible (*if ſo, the* Dr. *might be oblig'd to give all he had to the Poor, and go to Preach the Faith to the* Indians) and that it was a very good action to teach Learning *Gratis* with the fear of God; although one meddled not with Religion.

24. A. P. *Unwilling to ſtay where Diſputes decline to Calumniating, complain'd how he* had had no ſatisfactory Anſwer to any thing that was propos'd: And therefore deſir'd the favour, that the *Dr.* would give a ſecond Meeting, with an *Amanuenſis*, and Witneſs, in ſome fair Library: *To which the* Dr. *reply'd*, That he was a man of much buſineſs, and had other Affairs in hand: But if *A. P.* for his private ſatisfaction would meet him in his own Library, he was content.

25. *The crowd being great, and the Room full of noiſe and diſorder*, A.P. deſiring again a ſecond meeting, as above, *began to withdraw; but the Maſter of the Houſe told him*, If he would ſtep into the next Room, he would diſmiſs the People, and that Mr. *M.* had repair'd thither: *To which he aſſented; but the* Dr. *as ſoon as he came in, began a long Parley with Mr.* M. *ſo that* A. P. *had no more Diſcourſe with the* Dr. *except that the* Dr. *at parting told, I know not what* Impertinent ſtory of Pope *Nicholas*, as I take it (*to wit*) that he had taught, that the Chriſtians eat the Sacred Body of Chriſt like Collops:

lops: *To which* A. P. *reply'd*, He had only the *Dr.*'s word for it; and desir'd to know what the *Dr.* meant by Collops, which could have but two acceptations (*to wit*) that they eat Christ's Body under an appearance of visible Flesh, or that they eat it divided into many pieces, neither of which he was sure came into Pope *Nicholas*'s Head to teach.

31. *Then the* Dr. *fearing his general Proposition, Of Papists* being breakers of their Word, *might prove of no good consequence to him, he said*, He spoke it only of *Jesuits*, A. P. *Then thanking him for his Complement, reply'd*, It was not so, but that his Proposition was general, as appears by the Medium he took to prove it, to wit, that the *Papists* believ'd their's to be the only saving Religion; which was not a point of Doctrine peculiar to the *Jesuits*, but common to the whole *Catholick* Church; there being no more true Religions than there are Gods. *Then he told the* Dr. He understood not the *Jesuits* Principles, neither should he ever assign one different from those of other *Roman Catholicks*.

32. *On this occasion the* Dr. *had a fling at the* Deposing Power: *To which* A. P. *reply'd*, That was so far from being a common Doctrine amongst the Society, that it was expressly forbid under most severe Censures, not only to treat of it in Schools, but even to speak of it in familiar Discourses: *Then the* Dr. *cited* Mariana *and* Suarez, *and added*, That *Parsons* had taught it in Queen *Elizabeths* time: *To which* A. P. *answer'd*, The *Jesuits* oblig'd not themselves to follow any private Author's Speculations; *and added*, That whatever *Parsons* had judg'd in the Theory, it was the *Reformers* who had reduc'd it to practice; who had taken the

priviledge upon a false pretence of Gospel Liberty to spill more Christian Blood, through all *Germany*, *Bohemia*, *France*, *Low-Countries*, *Holland*, *England*, and where-ever they assum'd the Reforming Spirit, than ever the *Roman Catholicks* had done from Christ's time; nor should he ever shew they propagated their Faith, by the Swords Point: And since he by his odious Insinuations had oblig'd *A. P.* to speak the Truth: It was manifest from History, that the pretended *Reformers* had Deposed, and endeavour'd to Depose more Princes in the space of 150 years, than the *Roman Catholicks* had done in 1600. witness the King of *Spain* thrown out of his Possessions of the *United Provinces*, witness *Sigismond* with his whole Race dispossess'd of his Hereditary Kingdom of *Sweden*; witness *Charles* the V. depriv'd of the Name of Emperour, and call'd *Charles* of *Gant* by the Duke of *Saxony* and *Landgrave* of *Hass* at the head of 100000 Men; Witness the Prince and Bishop of *Geneva*, without any Authority, Depos'd, and the Government transfer'd to the People: *He added*, That our own Kingdoms of *England* and *Scotland* had embrac'd the same Principles, as was manifest from the unjust Detainment and Beheading of Queen *Mary Stuart*: *And he said*, He was unwilling to reflect on the Father of his most Sacred Majesty; that the *Scotch Covenant*: And lately the *Bills of Exclusion* presented in three Parliaments, were a sufficient Argument what Spirit run along with the *Reformation*: *And so bidding the* Dr. *Good night*, Desir'd him to be more wary another time, how he objected things that must naturally oblige his Adversary to so severe a Recrimination.

FINIS.